Pam. Africa - Egypt

Egypt Mission Band

Its Origin and Work

EGYPT MISSION BAND.

HOME COUNCIL:—

Chairman:
REV. CHAS. INWOOD, 33, College Gardens, Belfast.

Hon. Treasurer:
MR. WM. FULTON, 32, Wellington Place, Belfast.

Hon. Secretary:
MR. WM. J. W. ROOME, Kingscourt, Belfast.

Hon. Travelling Secretary:
MR. GEORGE SWAN, Roseworth West, Gosforth, Newcastle-on-Tyne.

Hon. Sec. Prayer Circle:
MRS. W. J. W. ROOME, 65, Eglantine Avenue, Belfast.

Council:
MR. A. C. BROWNE, Mornington Park, Bangor.
MR. ARTHUR PIM, Kincora, Lisburn.
MR. JOHN E. PIM, Bonaven, Antrim Road, Belfast.
MR. H. R. S. RICHARDSON, Drumlyn, Moyallon, Gilford.
MISS A. VAN SOMMER, Cuffnells, Weybridge, Surrey.
MR. A. W. VANCE, Ballywilliam Lodge, Donaghadee.

Members of the **MISSION BAND,** with their present stations in Egypt:—

Secretary and Treasurer:
MR. J. MARTIN CLEAVER, B.A., Beit-el-Hamd, 70, Rue Ragheb Pacha, Alexandria, Egypt.

Missionaries:

MRS. J. M. CLEAVER, ...	Alexandria.
MR. WM. BRADLEY, ...	Chibin-el-Kanater.
MR. FRED. E. COONEY, ...	Bilbeis.
MR. W. WILSON CASH, ...	Bilbeis.
MR. JOHN G. LOGAN, ...	Suez.
MR. T. E. SWAN, ...	Chibin-el-Kanater.
MRS. T. E. SWAN, ...	"
MR. GEORGE SWAN, ...	At Home, *as Travelling Sec. (pro tem.)*

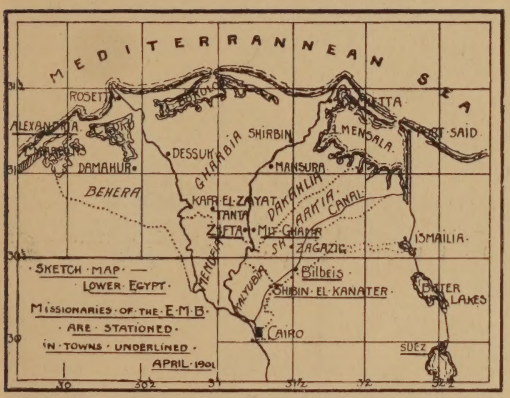
Hon. Workers:
MRS. LIGGINS
MISS MAY WHITE.

Evangelist:
NICOLA EFFENDI RAFAEL.

Teachers:
MUALLIMA FAREEDIE SALEEBIE.
MUALLIM ISKANDER TANIUS.
MUALLIM SALEEB URYAN.
MUALLIM GERGUS NAKHLOUI.
MUALLIM YANNI BASHARI.

Charge of Book Stall at Suez:
ISTIFANUS EFFENDI.

EGYPT MISSION BAND.



ITS ORIGIN AND WORK.

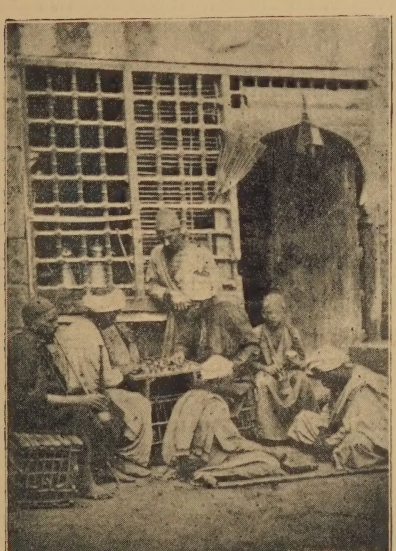
THE EGYPT MISSION BAND

PHOTOS OF THE ORIGINAL SEVEN

THE ORIGIN AND WORK OF THE EGYPT MISSION BAND.

THE Egypt Mission Band has found many friends during the past four years, and the work has been so owned by God and developed in various directions that a brief statement of its present position and aims may be useful to the Christian public.

The land of Egypt, from the oldest period of history, has held a most interesting place in the world's development. Its ancient civilization



AN EGYPTIAN CAFE,

raised it to one of the first countries in the world, a position long held, and the memorials of this state of civilization are scattered in abundance to the present day throughout the length and breadth of the land. With the opening up of the country in recent years under the British Government, and the extension of commerce, the missionaries of the Cross have endeavoured to avail themselves of the increased opportunities for carrying the Gospel news.

Egypt consists, with the exception of about half a dozen large cities, almost entirely of small villages, of which there are about 18,000 in the Delta and on the banks of the lower part of the Nile.

THE CALL OF THE MEMBERS

of the Egypt Mission Band to Egypt came in a way that made it clear to each of the Band that it was of the Holy Spirit, and that they were being led out, not by the will of man or by enthusiasm for an ancient land, but by distinct call from The Master. In seeking to trace this Call we must go back a few years, when in the city of Belfast the Lord began to draw together a number of young men, gathered from all Evangelical denominations for two distinct objects—to preach the Gospel on Saturday evenings in the open air, and to meet once a week for a half-night of prayer. The members of this Band became knit together by the bonds of a deep spiritual longing for the perishing and love for The Master, Whom they desired to serve. Most of them had received very definite blessing, either directly or indirectly, through the Keswick Convention. The little Band grew till it numbered thirteen, and in February, 1897, at one of the weekly half nights of prayer, those that were present were constrained by the Spirit of God, in humble dependence on Him, to sign their names to the following pledge :—

> "Lord, I am at Thy disposal for Foreign Missionary work as soon and wherever Thou callest me."

The Lord had previously been dealing with them individually as to the needs of the heathen world, but this season of prayer seemed to add definiteness to what had hitherto been but vague.

THEY WERE GIVEN TO GOD

for this particular work in a manner they had not been before. Immediately after this meeting the Holy Spirit began to gradually evolve His plan, but it was not until the month of April that He revealed His purpose of sending out a band of seven to work together. One after another the Holy Spirit separated six of

them, dealing with each individually, and without any collusion on their part, bringing their hearts into line with His will and with each other. Those whom He "separated" united together in prayer for the others that were still required to complete the band, and that they might learn the sphere in which they were to labour. After two months of constant prayer and waiting on God for guidance, four of them were led to visit the Students' Conference at Curbar. Here they met Miss Annie Van Sommer, who had come to the gathering after definite prayer for Egypt. Before that Conference ended these friends were brought

ON THE BANKS OF A CANAL.

together by the Holy Spirit for the extension of the Master's Kingdom in Egypt.

In January, 1898, five members of the Band—Messrs. W. Bradley, J. Martin Cleaver, T. E. Swan, Elias H. Thompson, and J. Gordon Logan—sailed for Egypt.

IMMEDIATELY AFTER THEIR ARRIVAL,

when all things were new, they waited definitely on the Lord as to their first step, and the centre in which they should be located. They were most heartily received by the missionaries and Christian friends of Alexandria, and a suitable house having been found, they settled down to the study of the Arabic language. They availed themselves of the many opportunities of work for the Master amongst their fellow-countrymen and others whom they could reach by interpretation.

In October of the same year Messrs. F. Cooney and George Swan went out, completing the band of seven.

In the First Annual Report they were able to review the year's work with a profound sense of gratitude to God for opening up their way, and leading them into this field of service.

In addition, however, to the language study, they had the joy of using their English in the Master's service, and abundantly proved that the "old, old story" is as mighty to save sinners and sanctify believers there as in the homeland. They had the joy of seeing some interesting cases of the Spirit's work in answer to the prayers of the Lord's remembrancers at home.

IN THEIR OWN HOUSE

they held a prayer meeting on Tuesday evenings, and a small Bible class on Sunday afternoons, open to all English-speaking men. These were very cosmopolitan gatherings, consisting of English, Germans, French, Italians, Greeks, Copts, Moslems, Syrians, Druzes, Swiss, Levantines, etc. A children's meeting was also conducted in the houses of two of the English friends alternately each Sunday afternoon, and was much appreciated by the little ones and also by their parents. Occasional drawing-room and other meetings were also held from time to time.

At the end of July they left for Syria to unite with the Conference of Missionaries at Brumana. Later on in the year they came more into touch with the Moslems. They visited them in their own homes, and were also able to extend their work by renting a small flat in the midst of a densely-populated Moslem quarter of the city, Bab-Sidra,

A MOSLEM FESTIVAL.

where they could get more readily into touch with the people, and obtain more practice in the colloquial tongue.

DURING THEIR SECOND YEAR

the greater part of their time was still given to the acquisition of a working knowledge of Arabic. At the same time meetings were held at Bab-Sidra almost every night from January to July. Their meeting-room was frequently crowded out by Moslems.

One outcome of the work here was, that while "some mocked, and others said, 'We will hear thee concerning this yet again,'" certain young Moslems "clave unto them," and for months they had Bible study and prayer together nearly every afternoon.

The Band also commenced the distribution of literature throughout this quarter of the city. They sold or gave away a large number of Scripture portions, and telling pamphlets on vital subjects, at the same time advertising their meetings. Shops and cafés were visited daily, and many Moslems heard the Gospel in this way, and received Christian literature.

In October, 1900, having previously given up their house in Bab-Sidra owing to its insanitary state, they

SECURED A LARGE SHOP

on the main street of Bab-el-Gadeed, and fitted it up as a book depôt, meeting hall, and reading-

room, just opposite the spot where a man defiantly burned tracts previously distributed in that locality.

They have a good stock of Bibles, Testaments, Scripture portions, and many books and tracts suitable for work amongst the Moslems.

They have also a small Arabic library of about eighty volumes, mostly translated from the English, such as Bunyan's "Pilgrim's Progress" and "Holy War," "Life of Billy Bray," "Keith on Prophecy," "M'Ewan on the Types," "Mary Jones and her Bible," "Dwellers on the Nile," and many other wholesome books. The current literature of that land is "earthly, sensual, devilish," and it means a good deal to get these pure books into the hands of the people.

While seeking to use every opportunity for work amongst the natives, they continued in prayer and sympathy for the British and European young men of the city of Alexandria, many of whom it was their joy to have visiting them from week to week.

Mr. George Swan conducted a Sunday school in Gordon House for the children of British residents. Mr. Cooney took charge of a Sunday school in the Institute for the children of the soldiers stationed in the garrison there.

SEVERAL INTERESTING TOURS

were taken through the Delta, visiting between twenty and thirty towns and villages. As a result of these visits, the work was opened

CANDIDATES FOR SCHOOL.

up in two centres. At Bilbeis, a market town, which contains about 12,000 people, and is the centre of a district containing sixty-eight villages, with a population of 123,000, Mr. Fred. Cooney and Mr. George Swan were stationed, and they opened a school, which has continued with much success and blessing, and at present there are about thirty children attending.

The second village is Chibin-el-Kanater, in the

OUR HEADQUARTERS IN ALEXANDRIA.

province of Kalioubiyeh, about twenty miles to the west of Bilbeis. It is a flourishing little town of about 5,000 inhabitants, and having two cotton mills forms an important centre, reached by rail from Cairo. Within about ten or fifteen minutes' walk in almost every direction villages are found consisting of from 1,000 to 2,000 people. In all this district there is not even a Protestant Mission day school.

Messrs. Cleaver and T. E. Swan, towards the end of February, 1900, having secured premises temporarily, settled down amongst the people to find out the opportunities for Christian work in the locality, and its suitability as a Mission centre. After three months' residence there, being convinced of the importance of the place, and urged by the people, who are mostly Mohammedans, to start a school for their children, Mr. Thompson obtained a lease of the premises, and started a school. This school has, owing to the blessing of the Lord, been growing weekly in numbers until now they have between forty and fifty boys, mostly Mohammedans, under their care. The Bible is taught daily, and many are the oppor-

MISSION BUILDING IN CHIBIN-EL-KANATER.

tunities for bringing the truths of the Gospel to bear on their young minds. In addition to the direct

WORK AMONGST THE BOYS

that these schools give an opportunity for, they also serve as a means for reaching the parents of the pupils, and of breaking down the strong prejudices which exist in the minds of the people against missionaries in general. All round this district, both in the Kalioubiyeh and also the Sharkiyeh Provinces, there lie hundreds of towns and villages in which there is no Protestant missionary, nor even a day school, and therefore the opportunities for exten-

sion, in this locality alone, are enormous. Each station becomes a centre from which the Word of God may be circulated in the surrounding villages and the truths of the Word brought by a living voice to the ears and hearts of the people.

It was here that the

FIRST HOME CALL

of a member of the Band was received, Elias H. Thompson dying of fever on July 11th, 1901.

SOME OF THE BOYS' SCHOOL AT BILBEIS.

The news of his death was quickly carried to the many homes and hearts where he had been loved and welcomed. Looking back, it seemed as though he had been led very closely in the steps of his Lord.

In a letter written on the 15th June he said :—

"Sorrow and trial are our portion here ; and I think we shall find them no less in the footsteps of the Man of Sorrows than in the wilds of sin and separation from God. Thank God that the

furnace purifies, and that He knoweth our frame. . . . I feel very much being alone at this crisis in the work ; and especially as I am so unfit to deal with the question myself. I can only seek to keep close to Christ, and that He may overcome my innumerable defects. The weather adds to the stress of affairs, and it's hard to keep in a praiseful or victorious spirit. . . . We specially need prayer at this time."

". . . Now that the teacher is away, I take the prayers daily in the school, and also try to take two out of the three meetings in the week.

ELIAS H. THOMPSON.

We have the Sunday school at 3-30 on Sunday afternoon, and the meeting at night, as well as a meeting at 7-30 p.m. on Wednesday.

". . . I can say that the pressure of work during the past month or so has driven me nearer to the Rock that is higher than I.

"One is so liable to get slack in one's prayer life, and to have the times of real communion with God through the Word crowded out, when there is a continual round of other things to be attended to. And once a slackness in that direction comes in, it shows itself in a lack of patience and love which brings dishonour on the Name of Him whom we desire to serve. . . . Of course we are not understood here, a fact which is hard to bear sometimes. . . . Our Master was misunderstood, and are we to have a better time than He had? only one longs for a more real willingness to suffer with Him, and not to rebel in one's heart against the ingratitude and discomforts that are daily to be met with.

". . . 'The Lord of Hosts is with us, the God of Jacob is our refuge.'"

And again, only nine days before the end he wrote :—

"July 2nd.—I think perhaps we are only being taught by degrees, and therefore only beginning to know the difficulties of the task before us, and the real opposition which will meet every forward movement against Islam. . . . What they are themselves they expect others to be, and one goes about under a continual feeling of being spied upon and watched if that the '*arrière pensée*' may be discovered. It is trying, but can only be lived down. One feels that it all depends on our walk with God, and in the power of the Spirit ; for to become slack would be a sure step to a yielding to the Prince of the Powers of the Air all around us. THEREFORE WE VALUE PRAYER AS WE VALUE NOTHING ELSE, AND FEEL A DEEP DEBT OF GRATITUDE TO THOSE WHO ARE EXERCISED ON OUR BEHALF. Looking back on three years of sojourn, one feels personally to have failed utterly, and yet that till marching orders (not inclinations) come, the ground must be held for Christ."

How soon after these lines were written came the call Home. A door was opened in Heaven, and a voice said, "Come up hither," and immediately he was there. But the ground is still held for Christ.

On the 5th of July, 1901, the Egypt Mission Band met together for their Quarterly Council Meeting. They had arranged to have it in a room at an hotel at Zagazig, as being a good central

place. Mr. Cleaver came from Alexandria, Mr. Logan from Suez, Mr. Cooney from Bilbeis, Mr. Bradley from Zifta, Mr. George Swan had come up from Port Said, where he had been working for a few weeks, and Mr. Thompson came from Chibin-el-Kanater. The others soon saw that Elias Thompson was not well; he seemed very feverish, and laid down most of the day. He was very

MISSION CENTRE IN ZIFTA.

peaceful, and so grateful for every little attention. At night Mr. Bradley returned with him, and the next day Mr. George Swan took his place. Then followed a few days of fever and anxious nursing. Dr. Lasbrey, of the C.M.S., came down to Chibin to see him, and helped to take him to the German Deaconness Hospital in Cairo. The day before this was done, on Monday afternoon, Mr. George Swan wrote that he saw his lips moving as he lay

in bed. He was parched with fever, and the day was so hot that even the birds were flying about with their bills open to get a little air. Elias opened his eyes, and looked up with a radiant face—a look that those who loved him know so well. The description of Stephen would come to one's mind: "His face was as the face of an angel." He said, "GEORGE, I BELIEVE THAT JESUS HAS CALLED ME TO LAY DOWN MY LIFE FOR EGYPT." This had truly been his heart's desire. He believed that it was only by dying for them that the Moslems would ever be won for the Lord. THEN HE ADDED THAT HE HOPED HIS DEATH MIGHT BE THE MEANS OF BRINGING THREE MORE MEN FOR THE WORK.

Unconsciousness soon began to overtake him, but even as he wandered he repeated again and again, "Crucified for the sake of Egypt."

The solitary way was ended. He had suffered with his intensely sensitive nature from the life of exile. Outwardly, during those last three months of his life, he seemed brighter than ever. The sunshine of his face had often cheered his fellow-missionaries as they looked in for a flying visit. His thoughtful consideration of how best to help his fellow-workers had never been more constant, but inwardly the turning from all earthly things to the Heavenly Friend—the things above—had been deepening and absorbing his thoughts and heart, and when we heard that he was gone, we knew that to him it had been but a step from earth to heaven. Like his Master, he had been made perfect through suffering.

And then the grief of the villagers who had turned against him, and for whose sake he had died, began to be seen. "All the village was weeping," they said. When a few days later Mr. Fred Cooney went to Chibin to help to settle up the matters there, one old man said to him, "WHY DID GOD SEND AN ANGEL TO LIVE AMONG US, AND TAKE HIM SO QUICKLY AWAY."

In visiting round the surrounding country after this sad event, one has found that everywhere he has left the sweet fragrance of a Christ-like life, and we long that his dying request, that at least three more men would be raised up by God to take his place, may have glorious fruition in men thoroughly equipped by God taking up the standard that our brother has laid down.

In the autumn of 1900 Mr. Cleaver was married to Miss White, a lady who had already worked for some years in Egypt, and so in January of 1901, a day

SCHOOL FOR MOSLEM GIRLS

was added to the work of the Alexandria

station. Mrs. Cleaver is now assisted in this work by her sister, Miss May White, by Mrs. Liggins, and a very capable Syrian teacher, Miss Fareedie Saleeby. This work could be much extended if the premises were

MEMBERS OF THE GIRLS' SCHOOL.

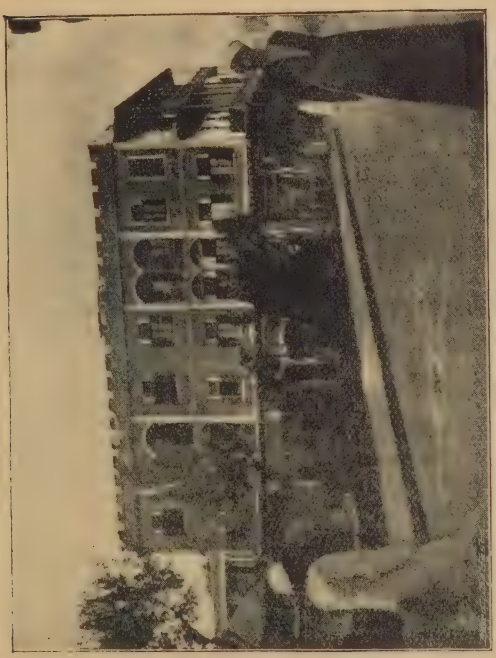
more commodious, and we hope before long the means will be sent in by God's people to enable a boarding-school to be started. Mr. Bradley, also in the month of January, 1901, started work in the town of Zifta, on the Damietta

branch of the Nile ; here he worked in co-operation with the American Mission, and soon got into touch with a large number of people. This station has had to be temporarily closed owing to our scarcity of workers, but we are hoping that this dense centre of population will once more be occupied in the autumn of this year.

In the month of February following, Mr. Logan

STARTED WORK IN SUEZ ;

he has here a large book depôt and reading-



MR. JOHN G. LOGAN'S HOME IN SUEZ.
(*Part of Upper Floor.*)

room very well patronized. Suez is a most important centre, as all the pilgrims pass through here on their way to Mecca, and also because it is the only practicable place from whence to reach the towns on the Red Sea Litoral. Mr. Logan has devoted himself very largely to the translation and publication of tracts suitable for Mohammedans, and many of these have had a very wide circulation.

Mr. T. E. Swan was married in the summer of 1901 to Miss Mitchell, and Mr. and Mrs. Swan

are now settled in Chibin-el-Kanater, and thus with the marriage of some of the members of the original seven they believe the way is opening for a work amongst the women of Egypt. They long to see this branch of the work developed, for until

CHRIST ENTERS THE HOMES

of Egypt and into the hearts of the mothers of Egypt, they cannot look for a far-reaching effect of their missionary efforts, and it is only women who can really visit in the houses of the people.

Mr. W. W. Cash, of Manchester, joined the Band in January of this year, and is at present stationed at Bilbeis while he devotes himself to the study of the language.

Another important branch of work is the monthly magazine,

"BASHAIR ES SALAAM"
(*The Preaching of Peace*),

It is a simple Gospel paper designed especially to reach their Moslem friends. They believe that the best way to combat the darkness is to introduce the Light, and they therefore avoid all mere controversy and recrimination, and confine themselves to putting the Gospel of the Grace of God as simply and effectively as possible before the people.

The friends of the work will thus be able to gather a general idea of what has been done since the formation of the Mission Band. Now the work has developed, and a definite organization secured, it has been necessary to

ADOPT CERTAIN PRINCIPLES

which have been prayerfully accepted as from the Lord. These might be classified under five heads, viz.:—Object, Character, Management, Support, and Church Government.

I. OBJECT.—This is to assist in the evangelization of Egypt and the Soudan, and their Jewish and European communities, by such methods as the Lord may direct.

II. CHARACTER.—An interdenominational band of workers.

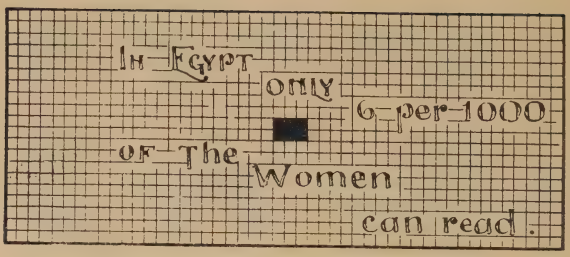
III. MANAGEMENT.—The Missionaries are members, not agents, of the Mission, and are managed by a Council consisting of two sections, viz.:—"Home Council" and "Field Council."

IV. SUPPORT.—To be on Faith principle. The needs of the work are laid before God in prayer, and before His stewards, but no personal solicitations or collections are authorised.

V. CHURCH GOVERNMENT.—It is not deemed expedient to set up any new form of Church Government, but the Mission will cordially co-operate to the best of its power with the existing Evangelical Churches in the land, along such lines as the Lord may develop.

A MOSLEM WOMAN.

The members of the Band are thus entering on a new career, with a deepening sense of the difficulty of the work before them. It is not with "flesh and blood" that they wrestle, but with



"spiritual hosts of wickedness." They feel the power of a personal adversary more and more. But they are encouraged by the assurance that "God chose the weak things of the world that He might put to shame the things that are strong," and by the promise He has given, "The Egyptians shall know the Lord."

THE DIFFICULTIES ARE BUT A CHALLENGE TO FAITH!

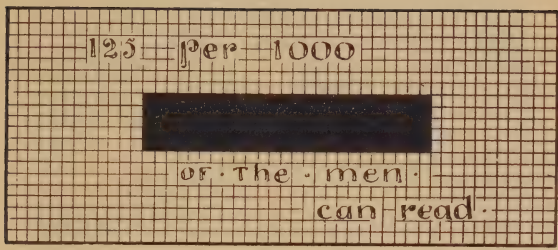
If the keenness of the enemy's opposition be taken to indicate the reality of the work of the Spirit in Egypt, certainly they ought to be encouraged to press on.

There is plenty of scope in Egypt for a whole army of Spirit-filled men and women. It needs the very best that can be secured; they must be thoroughly well equipped, mentally as well as spiritually, for it takes no mean mental capacity to get a really useful grasp of the Arabic language, and also the problems that must be faced are no child's play.

ISLAM IS A CHALLENGE TO THE CHURCH OF CHRIST TO SEND FORTH HER VERY BEST.

It also constitutes a challenge to her to exercise more strenuous faith, and to more seriously grapple the problem of the overthrow of the religion of the false prophet.

It is difficult for us in the home-land to realise the difficulties the missionaries of the Cross have in Mohammedan lands. The European Evangelical workers in Lower Egypt do not number much more than about 30, or one per cent. of the agents sent forth by the celebrated Al-Azhar Moslem University in Cairo, from which about 3,000 emissaries of the Crescent go forth to all parts of the world every year. We sometimes think much is being done when we read reports



of what has been accomplished, but how little we realise the great forces against which we have to contend in Mohammedan lands. The fiery Crescent has spread its blighting power over immense tracts of eastern lands, in very few of which have Christ's disciples been able to make much headway with the pure Gospel. How much they need cheer and encouragement—human as well as divine—in their difficult task. The sympathy of friends in the home-land is an immense power for the earnest prosecution of the work. Our dear brother Elias H. Thompson writing a few days before his death, said :

"WE VALUE PRAYER AS WE VALUE NOTHING ELSE, AND FEEL A DEEP DEBT OF GRATITUDE TO THOSE WHO ARE EXERCISED ON OUR BEHALF."

Our sympathy to be effective, must be based on prayer, and love for the extension of The Master's Kingdom, not merely with passing interest, but as a passion, growing deeper year by year, as the claims of Christ are realised more and more.

Our brethren and sisters could never carry the war into the enemies' camp without full and unquestioning reliance on the mighty power of God's Holy Spirit, and the utmost confidence that every man—be he Moslem or Pagan—has a soul for whom Christ died. It is very easy to give way to doubt when face to face with the terrible power of Islam, but Christ's message, "Preach the Gospel to every creature," included *all*, and His Word, if preached in faithfulness, must in time bring forth fruit to His honour and glory. It may mean years of hard sowing, before there are any signs of even the first spring growth, but with Christ all things are possible, and he that goeth forth weeping, bearing precious seed, shall doubtless come again with rejoicing bearing his sheaves with him. We would plead in the Name of Christ for all who read this little pamphlet to unite in earnest, loving prayer on behalf of every

darkened soul under the sway of the false prophet. In dark Gethsemane our Saviour spent nights in prayer—intense, earnest, intercessory prayer on behalf of the world lying in the power of the evil one, that all might be one with the Father even as He was. Here He surrendered His life into the hands of His enemies, that by that surrender, He might gain the victory over the powers of darkness in the whole world. With the love and compassion of Christ in her heart may the Church of Christ respond to the challenge of Islam, and send forth many, many of her very best, that the day may soon come when the promise of the Lord given thousands of years ago shall be fulfilled—

"BLESSED BE EGYPT MY PEOPLE."

All friends who have this work at heart are earnestly desired to come to the help of the Lord against the mighty in seeking to evangelize this land, and this can be done :—

(1) By prayer—continual, definite, intelligent prayer—not only for the spiritual, but also for the temporal, needs of the Mission.

(2) By making known these needs to others, and enlisting their sympathy with the work.

———

A Prayer Circle has been formed to help in united prayer for the E.M.B., and all friends of the Band are heartily invited to join, as on following slip.

No.....

Prayer Circle for the Egypt Mission Band.

This Prayer Circle has been formed to unite in intelligent, earnest prayer all those who are interested in Egypt. All wishing to join should fill in and detach this slip and send

To Mrs. W. J. W. Roome, 65, Eglantine Avenue, Belfast, Ireland.

A copy of the ***"E.M.B. NEWS"*** will be sent, as published, to each Member.

I enclose One Shilling, and wish to become a Member of the above Prayer Circle.

NAME,.....

ADDRESS,.....

Belfast:

WM. STRAIN & SONS, PRINTERS, GT. VICTORIA ST.

1902.

Population of Egypt - about - 10000000.

Mahomedans - 9000000.
Jews & Christians
1000000.

Centres of Popn Lower Egypt
11,333.
Evangelical
Church Centres 14 - or
one in over 800

Copies of this Booklet can be obtained from the Hon. Sec.:

MR. WM. J. W. ROOME,
"Kingscourt,"
BELFAST.

Price One Penny each, or Ninepence per Dozen.